

Or a Pattern for
JUDGES.

Delivered in a Sermon at the Affizes holden at
Guildford in Surrey; July 23^d. 1666. // = *ff*

.BEFORE

S^r. Orlando Bridgeman; K^t.

Lord Chief Justice of the Common Pleas;

AND

S^r. Samuel Brown, K^t.

10/10
B^r. W^m. Hampton; Rector of Blechingley in the same County.

icles.
2. Chron. 19. 6; 7. *11 = ff*

And he said to the Judges; take heed what ye do; for ye judge not for man, but
for the Lord; who is with you in the Judgements: Wherefore now let the fear
of the Lord be upon you, take heed, and do it; for there is no iniquity with the
Lord our God, nor respect of persons, nor taking of gifts. // = *ff* // = *ff*

any
LONDON; Printed by R. T. for H. Brome over against the
// = *ff* // = Crane in Little Britain. 1667. 164. Perlegi.

Delivered in a sermon at the Millers' holden at

St. Oswald's Church, London, 1867
Lord Chief Justice of the Common Pleas

Union Theol. Sem. Library

MCALPIN

1667

+H232

Contains a list of names of the
Union Theol. Sem. Library

215

St. Oswald's Church, London, 1867

The Honourable .Sr. Orlando Bridgeman; Kt. Lord
Chief Justice of his Majesties Court of Common Pleas, and
-**Sr. Samuel Brown;** Kt. another of his Majesties Justices of
the said Court. Grace, Mercy, and Peace, with all
happines in this World, and everlasting
blessedness in that which is to come. *✕*

Reverend and Honourable Sirs;



His Sermon being Preached in your bearing, and received with the good liking of that numerous auditory then present (as I understand) and as appeared by their more than usual attention while it was delivering; for what was said of our dear Saviour, I may without ostentation say of my poor self, The eyes of all that were in the Synagogue were fastned on him. Luke 4. 20. And being importuned by some worthy friends to make it more publick, I have condescended, hoping it may adde some few mites to the publick treasury, for the Churches good. And I assented chiefly upon these reasons.

First, Because it was so well approved and accepted by such pious, learned, and judicious Worthies, as your Honours, great assertors of piety, equity, and right; by whom, this Circuit hath for some years, been honoured, as well as blessed, in the Administration of Justice.

The Epistle Dedicatory.

Secondly, ~~Because I have some hopes,~~ it may put, at least a stop to that great inundation of Sin and Prophaneness, which is gone forth into the Land; by animating his Majesties Commissioners in all places, to a diligent discharge of their duties in so good a work.

Thirdly, That it may stand as a lasting evidence of my humble and cordial thankfulness to that supreme Moderator of all things, for enabling me, a poor worm, to labour so long in his Vineyard, and to bring forth some fruits both in Youth and Age; and to perform such a task twice, at such a distance of time, the interval of more than ten Olympiads intervening. I cannot think of meetier persons to Devote it to, than your Honours, who so well approved both the manner of delivery, and the matter delivered; which I humbly beseech you to accept in good part, and to shelter it under your Patronage. It is Printed, almost verbatim, as Printed, only in the last point some little enlargement is made, which I was forced then to omit, lest prolixity should have impeded your most weighty business.

Thus humbly craving pardon for my boldness, and commending this poor Work to the blessing of God, for the glory of his Name, and good of his People, I commit you to his safe Protection, who am,

From my Study
in Blebington, Your Honours most humble Servant

in the work of the Lord,
Aug 13. 1666. William Hampton.



Map of Judgement, or, a Pattern for JUDGES.

the text

It shall not be the Judge of all the Earth do right.



I was the saying of our Saviour, *Mat. 12. 32. Every*
Sevibe which is spoken for the Kingdom of Heaven, it
like unto a man that is a Householder, which bringeth forth
out of his treasure, things new and old. The same with Gods
help, I hope to do now. It was full forty years ago, the
seventh of this month, (the 13th day of the month)
 that I spoke something upon this Text, on the like occasion, and in this
 County, at the Assizes holden at *Rippon, July 7. 1626*, and if I should hap-
 pen to harpe upon some of the old notes, I dare say, most, if not all here
 present, would keep my counsel. It will be new to many, and yet I
 doubt not, but to bring forth some things new, as well as old. I assure
 we are to live *Placemans*, *Exemplars*, by precepts not by Examples, and
 yet experience proves, *Exemplars* *magis quam precepta*, we are apt to be led
 rather by pattern than by precept, and in framing the course of our lives,
 Example for the most part more prevails than Exhortation. Wherefore
 this being a time allotted for Judgement, I have made choice rather before you
 a Map of Judgment, the Pattern and Example of a great Judge, the Judge
 of Judges, the Judge of all the world, in his place you sit, he leads a
 part of his honour to you, and invests you with his power, he vouchsafes
 his name unto you, *dux et pater*, whom then should the Servant imitate but
 his Lord, the Subject his Sovereign, the Little Gods of the earth, but
 the great God of Heaven and Earth, the Judge of a Land or Litle world,
 might keep themselves so right, when he was gone, as they might be
semper pater, if you imagine me to be alwaies present with you, the
 beholder of your actions. And surely a stronger motive you cannot have
 to keep your selves to equity and right, than to see that you are
semper pater, and that you are *semper pater*.

A Map of Judgement : Or,

more, than to have this great Judge, standing before your eyes, the pattern and the terror of all that are to follow him. Will he be deceived by our words, he knows our thoughts ; if we do ill, will not he punish us ? if we do well, will not he reward us ? if we do right, will not he applaud it ? if we do wrong, will not he revenge it ? *Yes verily ! For Shall not the Judge of all the Earth do right ?*

The words were uttered by *Abraham* upon this occasion, when the Almighty was minded to destroy the City of *Sodom*, whose sins cried to his Throne for vengeance ; he first after the manner of men, pawed on the matter, and was loath to do it, till he had taken advice of a friend, and made *Abraham* (whom *St. James* calleth the friend of God) privie to his purpose ; *Shall I hide from Abraham the thing which I do ?* *Abraham* being hereby assured of Gods love and favour, began to argue the matter, and became an humble suitor for his sinful neighbours, and knowing them to be in *miseriordia pro vero clamore*, puts up his petition into the Chancery of Gods boundless mercy, that if there could be fifty good men found within the City, he would be pleased to spare the whole for their sake. The Lord grants his petition : *Abraham* goes straight way raises prayer found through the City of *Sodom*, and after his labour lost, he makes return unto God, with a *non est inventus* ; yet he proceeds on in his suit, and craving pardon for his boldness, he obtains a *Writ Admellens inquirendum*, and then falls from fifty to forty five, from forty five to forty, from forty to thirty, from thirty to twenty, from twenty to ten, which small number had that populous City afforded, he would have spared all for their sakes ; *I will not destroy it for ten sake*. And he brings these words as a convincing Argument ; that it stood not with the reputation of the Almighty, who is the great Lord chief Justice of the world, to do injustice, to burn innocents, with wicked, to slay the righteous with the wicked. *Wilt thou also destroy the righteous with the wicked ?* *I had answerd there shall be fifty righteous within the City ; wilt thou destroy and not spare the place for the fifty righteous that are therein ?* *That be far from thee, so do after this manner, so slay the righteous with the wicked, and that the Righteous should be as the wicked, thou be far from thee : Shall not the Judge of all the Earth do right ?* Now that *Abraham* in this expostulation doth make any doubt of the Justice of God ; for his Interrogation is indeed a vehement allegation, so that in this negative question is emphatically implied in affirmative position, as if he had said, *I know the Judge of all the world will do right*. Frequent in holy Writ, by inter-rogations in the negative, to affirm the more earnestly. So *Elissa* in *Genes*, *Wilt not my heart with thee, &c.* *Yes, I know* ; thy tampering and juggling well enough. So here, *Shall not the Judge of all the world do right ?*

is all one, as if he had said, *I am sure the Judge of all the Earth will do right.* The words being thus resolved, you may note in them three parts. A Judge, his Circuit, and his Judgement. The Judge is the Lord; his Circuit very large, All the Earth; His Judgement most just and right; or rather, if you will, as the Text hath four words; so I will put four queries to be briefly discussed: *Quis? Quis? Quando? Quomodo?*

First, *Quis*, Who this Judge is? and that is Christ the Lord of the World; he is was that here talked with *Abraham*, that appeared to the Patriarchs, and Fathers in the Old Testament.

Secondly, *Quis*, Whom he shall judge; All the Earth, or the whole World.

Thirdly, *Quando*, When he shall Judge; The time is to come at the end of the World, noted in the Particle; *shall*.

Fourthly, *Quomodo*, How he shall judge; Not according to the corrupt Fashion of the world; *Sed secundum normam Justitiae*, according to the Rule of Justice, according to equity and right: *Shall not the Judge of all the world do right?* And

First, I begin with him, who is *ἀρχὴ καὶ αὐτὸς*, the beginning and the end of all our actions, yea of all things, and that is, *Quis*, who this Judge is? namely Christ the Son of God, God and man, the Messiah, the Saviour and Redeemer of the world; he is made Lord Chief-Justice of all the world; and he hath it by Commission: hear his own Testimony for it, and we know that his Testimony is true; *John 5. 22. The Father judgeth no man, but hath committed all Judgement unto the Son, because that all men should honour the Son even as they honour the Father; Upon which place St. Austin Tractat. 19. in John. moves a doubt, whether the Father shall be excluded in the last Judgement, which he resolves by comparing these words, with the 27th verse, He hath given him power to execute Judgement, because he is the Son of Man. The Father (saith he) shall not be seen coming to Judgement, but yea he shall not be excluded from giving of Judgement, he hath the same power with the Son, for the power of all the three persons is coequal. The Son only shall be seen in Judgement; The Judge shall appear in a visible shape, *formam humanam*, in a humane form; *Ibry shall see him onely whom they have sinned;* He shall come to judgement, and sit on the Throne of judgement, and pronounce judgement in the very same body wherein he suffered and dyed; That Forme shall be Judge, which stood before a Judge, and he shall judge that was judged; and hee shall judge justly, that was judged unjustly; For the Father hath given him power to Execute Judgement, because he is the Son of man; that is, because he did so far condescend and debase himself, as to come into the world, and assume our Nature to his*

God-

God-head, to be greatly humbled; to do and suffer so much for our Redemption, therefore the Father will so highly exalt him; thus in the same nature, in the same forme, in the same body he shall sit to judge the world: He hath appointed a day, in the which he will judge the world in Righteousness; by that man whom he hath ordained, Acts 17. 31.

But doth not the Apostle say, that the Saints shall judge the world? 1 Cor. 6. 2. and Christ to his Apostles, Ye which have followed me in the Resurrection, when the Son of man shall sit upon the Throne of his Glory; ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel; Math. 19. 28.

These places are to be understood, either of judging the world; or, 1. By their Doctrine, or, 2. By their good examples and holy lives, as Christ said, that the Queen of the South, and the Ninevites should rise up in judgement against the men of that generation; and Condemn them; or, 3. Of the attestation and approbation which they shall give to the righteous judgement of Christ, Rev. 19. 1, 2. They shall sit Assistants with him, and be by his side, (like privie Counsellors to the King.) As we see here at an Assize, there be many inferiour Justices, who sit on the Bench, and are Assistants to the Judge, nor that they give sentence in any matter; for that belongs to the Judge, but they sit as approvers and refusers of the said proceedings; So shall it be with the Saints; they shall sit as Assistants with Christ, to approve and applaud the righteous dealing of that great Judge; but to him alone belongs the pronouncing of Sentence.

I. O what a strong consolation may this be to all the Faithful people of Christ, in that he who saved them, shall judge them; he who is flesh of their flesh, and bone of their bone; he who gave his flesh, and body, and blood, and life, and all to redeem them? No comfort like this to a guilty person arraigned at the Barre, as to have the Judge to be his friend; to speak for him, to plead for him, to defend, to protect him: But God shall be with the faithful at that day; they shall have their friend to be their Judge; their Head, their Husband, their Kinsman; their Brother, their Redeemer, their Intercessor, their Saviour: Surely it must needs go well with them; their cause shall be heard before him, who loved them to death, that he dyed for them; The great Judge of all the world shall acquit them, who then shall lay any thing to their charge? Is it God that justifieth (saith St. Paul) who then shall Condemn? Is it Christ that judgeth; who then shall condemn? Therefore no Condemnation to them that are in him.

2. And this also shall strike confusion to his enemies: They shall see him coming in the Clouds of Heaven, and sitting on the Throne of Glory; whom they pierced; Whom they pierced with their hands, with their fins, with their tongues, with their oaths, with their blasphemies, and impieties; he shall

they

they despised, whose call they neglected, whose Gospel they rejected, whose Word they contemned; whose Mercy they abused, whose Ministers they slighted, whose Ambassadors they wronged; he shall be their Judge: For he is of such omnipotency, that he shall force his enemies, and all to appear before his Tribunal. And thus having briefly discussed the first quarrel, *Quis*, who this Judge shall be? I pass to the second, *Quid*, whom he shall Judge? All the Earth. A very large Circuit; other Judges are Judges of but some small Circuit or corner of the Earth; Judges of earth, and Judges, who (when their breath goeth forth) must fall to the earth, and turn to a little lump of earth as well as others, but this is the Judge of all the Earth; *Judex totius mundi*, the Judge of all the world: All the world, yea, all the men of the world must appear before his Tribunal. *We must all appear before the judgement seat of Christ.* 1 Cor. 13. 12. *Before him shall be gathered all Nations*, Mat. 25. 32. All Nations and Countries, all People and Languages, all men, of what estate or condition soever: The King that Ruleth, the Judge that judgeth, the Lawyer that pleadeth, the Client that sueth; the witness that sweareth; the Jury that censureth; the Plaintiff that speaketh; the people that heareth; high and low, rich and poor, young and old, we must all appear before this mighty Judge; He is *Judex iustorum & peccatorum*, Judge of the living and the dead; Those who are found alive at his coming, shall in a moment be changed; those that dyed before, shall in a moment be raised, all shall appear; *All that are in the graves, shall hear the voice of the Son of God; and they shall come forth; they that have done good to the Resurrection of life; and they that have done evil to the Resurrection of condemnation*, John 5. 28, 29. All that are in the Graves, yea, and more than all that are in the Graves; all that have dyed since the beginning of the world; though they have been drowned in the Sea; and devoured by fishes; though they have been burned in the fire, and consumed to Ashes; though their flesh hath been made a banquet to the beasts of the field, and fowls of the Air; yet at the Trumpet of the Arch-Angel, at the voice of the Son of God, they shall all revive; the Trump shall sound, and the dead shall rise, and come to judgement; There shall not miss one man, woman, or childe from the beginning of the Creation; All shall appear, every one *propria persona*, in his own proper person; no Proxie, no Attourney shall serve the turne at that day. Thus much St. John affirmeth, Rev. 20. 12. Where was revealed to him, the Majesty of this mighty Judge, and the manner of this grand Assize. *I saw a great white Throne; and one who sat upon it, from whose Face fire went out; with the earth, and the Heaven; and he that was seated both great and small stand before God; for the Sea gave up her dead, which were in her; and death and Hell delivered up the dead that were*

in them, and they were judged every man according to their works.

But some may say, that all be judged, as well the Godly, as the Godless, as well the faithful as the faithless; have we not the Judges own Word and Warrant for the contrary, confirmed with a double Seal, that the faithful who hear and obey his Word, and believe in him, shall not be judged; Amen, amen dico vobis, Sec. Verily verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into Judgement, but passeth from death unto life, John 3:24.

To which I answer, That the word *velis* which properly signifieth judgement, is sometimes taken for, *notationis*, which signifieth condemnation, as *negativ* for *negationis*; to Judge, for to condemn, often in the Scripture. So that when Christ saith, the faithful shall not come *sub* into judgement, the meaning is, into condemnation, as St. Austin well noteth on the place: There is (*saith he*) *Judicium absolutionis*, & *Judicium condemnationis*, the Judgement of absolution, and the Judgement of condemnation. Or as *Aguius* aptly distinguisheth, in the last Judgement are two things, *ad cassio peccatorum*, & *ad retributionem premium*, a dissolution of sins, and a retribution of rewards. All shall appear, both the faithful and the faithless, thought to a different Judgement: The faithful to the judgement of absolution, *ad retributionem premium*, to partake of the reward; the wicked to the judgement of condemnation, *ad dissolutionem peccatorum*, to answer for their sins: Their sins shall be disclosed, searched and sifted most narrowly; their most secret sins shall be laid open to the view of the whole world, before that great assembly both of Men and Angels; and not only laid open, but laid to their charge: the Book of Conscience shall be opened, and accuse them more than a thousand witnesses: and according to their sins, shall a fearful doom be pronounced, an everlasting separation from that most beautiful vision of the Deity, to a terrible habitation, and association with wicked Devils; Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. But as for the Godly and Faithful, who are reconciled to their Heavenly Father, by the blood of Jesus Christ his blessed Son, though they appear also at this great Assize, yet it shall be to the Judgement of absolution, to be acquitted, pardoned, freed, There shall no *ad cassio peccatorum* pass upon them; their sins shall not be laid open, nor laid to their charge, nor named, nor mentioned, nor brought forth at that day, so much as to accuse them, or grieve, or shame them; much less to condemn them; but they shall all be washed away in the blood of the Lamb, blotted out, forgotten and forgiven, as if they had never been; For I will forgive their iniquities, and I will remember their sin no more,

Jer. 31. 34. and again, Jer. 50. 50. In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sin of Judah, and they shall not be found; for I will pardon them whom I reserve. So shall the Prophecies of Balaam be fulfilled; He shall see none iniquity in Jacob, nor transgression in Israel, Num. 23. 28.

Their sins indeed shall be sought for; Satan that *malicious* most envious enemy of humane happiness, shall labour to accuse them, to bring forth their sins against them, and lay them to their Charge; but the true *Advocatus*, the lover of men will not suffer him; he will throw them all into the bottom of the Sea, cast them behind his back, nail them to the Cross, bury them in the grave of his Son, drown them in his blood, and remove them further than the East is from the West; that they shall not be found, nor remembred, nor brought forth against his faithful people at that day: So that though they appear, it shall not be *ad diffensionem peccatorum*, to have their sins distressed, stirred, examined; censured like the wicked; but *ad retributionem premiorum*, to have their labours and good works rewarded; yea, to have the works of Christ, which are now appropriate to them, and made theirs by inspiration; Crowned with a Diadem of Glory; and Immortality in the Kingdome of Heaven.

If any shall demand with the Disciples; *When shall these things be?* I answer, Here ye pose me indeed: These things shall so come to pass, I am sure, but when, or how soon, I cannot tell; It is the next querie to be discussed, *Quando*, When he shall Judge, noted in the future sign shall be: the time is to come, at the end of the World.

That there shall be such a day is most certain, most uncertain when it shall be: we have the Word of God to confirm the certainty of it. Our God shall come; and shall not keep silence; there shall go before him a consuming fire; *Mat. 3. 12* The Lord Jesus shall smite himself from Heaven with his mighty Angels instantly fire, to render vengeance to them that know not God, and obey not the Gospel; *1 Thos. 1. 10* We have his promise for it, *Mat. 24. 27* He shall come quickly, and my reward is with me, to give to every man according to his work shall be, *Rev. 22. 12* We have his Oath for it, The Mighty Angel lift up his hand on Heaven; and swear by him that liveth for ever and ever, who created Heaven; and the things that are therein; and the Earth, and the things that are therein, and the Sea, and the things which are therein; that time should come more, *Rev. 10. 6* We have the Justice of God to confirm it; it stands with his Justice, that there should be such a day; God is most just, he will shew mercy to the Godly, and judgement to the wicked; he will (as St. Paul saith) reward every man according to his works: but he doth not al-

A Map of Judgement: Or,

waies so in this life; for the wicked enjoy as many outward blessings as the Godly. All things come alike to all, and the same condition is to the Just, and to the unjust, to him that sacrificeth, and to him that sacrificeth not: &c. saith the Preacher. Yea, the wicked in this world, for the most part, enjoy more felicity, than Gods Children; they laugh, when these weep; they sing when these sigh; they prosper, when these are persecuted; they flourish, when these are afflicted; they are in pompe and jollity, when these are in want and misery: *sic fuit in principio*, from the beginning it hath been so; *Abel*, righteous *Abel*, lies dead at the feet of his wretched Brother *Cain*: Chaste *Joseph* is fettered in the Dungeon, while his lewd Lady flourisheth in her braverie: the *Hebrews* groan under their heavy burthens, swear in the Brick-Kills, while the *Egyptians* live at ease, domineering over them: *Elias* faimeth in the Desert, while *Jezebel* painteth in her Closet: *Daniel* quaketh in the den of Lyons, but the proud King *Balthazar* quaffeth among his boon Companions: The holy Prophets of God are mocked, scourged, sawn asunder, slain with the Sword, while their cruel Persecutors swell, and sway, and triumph, in their sorrows: *John's* head lies bleeding in the Platter, while *Herod* is smiling at his Revels, and Dancing among his Damsels: *Lazarus* faimeth, while *Dion* Feasteth. Therefore, there must needs be a general day of Judgement; when God will give to every man his right; when good men shall be rewarded according to their sufferings, and wicked men punished according to their deservings.

If we do but hear two or three Malefactors receive their doom from the Judge, and see them led forth to Execution, we may thence conclude, that there shall be an universal doom; for it is not to be thought (saith Sr. *Chrysostome*) that seeing we have all one God, who is an upright Judge, that he would punish some men for their sins in this world, and let others escape, which have offended as much or more than they, unless he had reserved certain punishment for them also in the future World, at the day of judgement: and this is that which the Apostle hinteth to us, 1 *Tim.* 5. 24. Some mens sins are open before hand, and go before unto judgement; but some mens follow after. The sins of some are known and manifest to the world, they are brought to Judgement, and they suffer for them here, their bodies are punished, that their souls may be saved: but the sins of some are close, secret, unknown to the world, yet there will come a time, when they shall be revealed, when they shall be punished; their sins are upon the score, and kept in store, till the great day of reckoning; though they escape the judgement of this world, yet they shall not escape the judgement of the world to come; their sins shall follow after them, they shall accompany them to judgement.

Now

blaze as it is most certain such a day shall come; to most uncertain when it shall come. Some have rashly and presumptuously undertaken to guide at the times, and define when it shall be; as though they had been in the bosome of God, and were the Secretaries of Heaven. To whom it may be said, as the *Cynick* to an ignorant and arrogant fellow, prating of heavenly matters beyond his capacity, *πολλὰς μάλα τις ἴδ' οὐρανὸν* pray'st, how lately came you from Heaven? that you know these things so well, or as *St. Austin* telleth of one who answered the *Blind Inquirer*, who would know what God did before he made the world; *scilicet In forum, curiosi scriptis*, he made Hell to punish those who are too curious in prying into his secrets. Our Saviour tells us that when that day shall be, no man knoweth, no nor the Angels of Heaven, which have farre more excellent knowledge than we; not I, neither thou, neither is it man, he was ignorant of it; or had no commission then to reveale it; or as *Aquinas*, *Dicitur nescire, quia non facit scire*; he said not to know, because he will not make us to know. Therefore let no man presume above his reach; secret things belong to the Lord, revealed things to us, and to our Children; onely this we are sure of, what we cannot be sure of, it is even at hand. It was near in the Apostles time; much more in our time; all the signs preceding fore-told by our Lord, and his holy Apostles, being fulfilled, except the calling of the *Jews*, which how soon, when, and in what manner it shall be, we know not. Behold the Judge standeth even at the door; Yet a very little while, and he that shall come, will come, and will not carry, *Heb. x. c.* The world is now in *decipiens aetate*, in a declining condition, drawing the last breath, at the last cast, at the last gaspe. As man who is *junctus aetate*, a little world; so the world which is *plures aetates*, a great man, (as the Philosopher speaks,) hath its infancy, child-hood; youth, middle age; old age: The time (saith *St. Austin*) from *Adam* to *Noah*, was the world's infancy; from *Noah* to *Abraham* its child-hood; from *Abraham* to *David*, its youth; from *David* to the Captivity of *Babylon* its middle age; from the Captivity of *Babylon* unto *Christ*, its old age; from *Christ* unto the end of all things, its dorage; for ever since, the world hath as it were gone upon Crutches, and therefore, now cannot stand long; if *Sr. John* age were *ultima hora*, the last hour, surely our times are the last minute of the hour. *Quia est cunctis dies*, saith *St. Paul*, the time is short, the Tails are wrapped up the Ship is even at hand, let us therefore use this world, as if we used it not. Let this shortness and speediness hasten us to a speedy preparation; the uncertainty of this day, to a daily and continual preparation; for that which *St. Austin* said of the day of death, may as well be said of the day of Judgement; why did God hide from

us the day of our death : was it not that every day we should be prepared ? *Idea legi utrumque* *hic est obsequium in mundum iterum* The last day is celebrated ; that every day may be observed. So if any demand, why hath God hid from us this day of Judgement, why doth no man know when it shall be ? I answer, It is because we should always watch and wait for it ; and as *St. Jerome* speaks, so lead the course of our lives every day, as if to-morrow should be Dooms-day. This application let us make of it, always to Prepare ; Because then God will deal with every man according as he findes him ; he that is found striking his fellow Servants, eating and drinking with the drunken, shall be cut in pieces, and have his portion with the Hypocrites ; but he that is found doing the command of our great Master, shall enter into eternal joy ; for then God will deal to every man his right, and reward him according to his deservings : And so I come to the last querie, or part of my Text, *Quomodo* How he shall Judge ? and that is *secundum normam iustitie*, according to the rule of justice, according to equity, according to right ; Shall not the Judge of all the Earth, do right ?

Righteous is the Lord in all his judgements ; with righteousness shall he judge the world, and the people with equity. *Psal. 98. 10.* Some Examples of his Justice, he gives in this present world ; as fore-runners of his righteous dealing in the future world : rewarding the wicked according to the nature and quality of their sins, paying them just as they have deserved, measuring to them the same measure they have measured, and punishing them in the same kinde, wherein they offended. It is said, *Wisd. 11. 15, 16.* That for their foolish devices, in worshipping Serpents void of reason, and vile Beasts ; God sent a multitude of unreasonable beasts upon them for vengeance : that they might know, that wherewitch a man sinneth, by the same also shall he be punished ; So *Hab. 2. 8.* Because thou hast spoiled many Nations, all the remnants of the people shall spoil thee, and *Jer. 30. 16.* All they that devour thee shall be devoured ; and they that spoil thee shall be a spoil ; and all that prey upon thee, will I give for a prey. And for proof of this I might bring a cloud of witnesses, and Examples : *Sodomitical* Cities, that burned with filthy lusts, were justly burned with fire from above ; and as they made a Hell upon earth by their beastliness and uncleanness, so *Gehennam* must a Hell (as *Satan* speaks) be sent a Hell out of Heaven to consume them for it. *Pharaoh* that carried the filthy Infants to be drowned in the River Nile, was himself and all his Host drowned in the Red Sea. *Adonibeeck* that carried seventy Kings, having the Thumbs of their right hands, and great Toes cut off, to gather crumbs under his Table, was served with the same sawce by *Judah* ; As I have done, so hath God rewarded me, *Judges 1. 7.* *Judah* did

valiant, yet he confesteth Gods justice in it. The Dogs eat the flesh of Jacob, because he made them lick the blood of *Joseph*. *Human* hangs on his own Gallows, which he prepared for *Murderer*. As *Agas* sword had made many women childless, so was his Mother by the sword made childless among women. *Maximian* falls into the same trap which he laid for *Cosmas* his Lord and Master. Pope *Hildebrand* the sixth, by the mistake of his Butler, was poisoned with the same Bottle, where with he intended to dispatch his Cardinals. That brand of Aethi, Pope *Hildebrand* Agent, was slain with the same instrument, where with he was hired to slay *Henry* the Emperour. This Emperour being at *Rome*, used every morning to pray in *St. Maries*, on Mount *Aventine*. *Philibert* suborned a wicked villain secretly to convey up to the rafters of the Church great and massive stones, and so to dispose them, that as the Emperour was kneeling at his devotions, they might fall down upon his head, and dash out his brains: but as this wretch, the minister of Popish cruelty, was hastening his design, and fixing a massive stone for the execution of his Treason, the stone fell down, and beat him down withall, which falling on the pavement by the just judgement of God, dashed in pieces the Carcase of that traitorous workman.

How miraculously doth he reveal murders, revenging blood with blood? how frequently doth he give them their fill of blood, who delight in blood? As is written of *Cyrus*, King of *Persia*, who had been the occasion of much blood-shed, that being taken by *Tomyris*, Queen of *Scythia*, she struck off his head, and put it into a hogs-head of mans blood, with this expectation of his cruelty, *Quare sanguinem huius bibis*, O *Cyrus* inasatibilis furi. Glut thy self, and eate thy fill of blood which thou hast always thirsted after, and of which thou hast been insatiable. The King almost we read of *Job*, a man of blood, with much destruction of war in Palestine, but the blood of war upon his face, was washed out in tears, and in the blood that were on his feet, safely as we see when a killing *Abner* the son of *Ner*, and *Isaiah* the Son of *Jerem*. and though by his power and greatness he long escaped vengeance, yet his heart was not suffered to go down to the grave without blood, 1 *King*. 2. 36. How justly doth he scourge Whoremongers and Adulterers with their own cankers, even in those parts where they offend: do we not ever and anon hear of some notorious drunkards drowned in ditches and puddles; or taken away by some sudden disaster in the midst of their disorder, when they have neither wit, nor will to repent, nor to cry to much as Lord have mercy upon us? I have read of a Thief strangled, and so executed by the Thief that he stole; tying it by the legges, and carrying it on his head, and fixing down to rest upon a great stone by the way, the sheep

strugling,

struggling, pulled him over the stones, and he called him so that he was found dead in the morning, and she sorely grieved (as a Widow in mourning). *Dr. Beard, Judg. pag. 190.*

So he doth punish those with disobedient children, who have been disobedient to their Parents. *Erasmus* writeth of one that did bear his own Father, and being reprov'd as guilty of so vile a fact, he answered, when he was as I am, he did bear his Father: and I make no doubt but there stands one (pointing to his son, then a child) who will hereafter do the like to mee. Therefore by the nature of our punishment, we may know the nature of our sin; for commonly the same measure is returned; that we have measured. Do we finde men ungrateful to us? let us search, have not we been ungrateful to our God? if so, no marvel if men be so to us. By this means *Alphonso*, King of *Arragon*, came to see his sin; I have (said he) advanced many to honour and preferments, and heaped great favours upon them, and yet I still finde them to be ungrateful: but searching mine own heart, I do not much wonder at it; for I finde that I my self being advanced by God, and having received great blessings from him, have been unthankful to his heavenly Majesty in and it; but still that men should make such a return to me, as I have made to my God: are we punished with the loss of our worldly goods and substance? Is it not because we have set our hearts too much upon them? or with sickness? did not health make us wanton, and forgetful of our frail condition? Let us thus, by the kind of punishment, search out our sin, that repenting, we may obtain pardon.

Thus have I shew'd, that God doeth sometimes use martial Law against the wicked, by remarkable strokes of his Justice upon them, in this world; because otherwise men would think there were no God, or at least, that he were not Just: but these examples are but now and then, if he should punish all in this world, men would think there were no judgement to come, but that all were dispatched here, and after this life, no more ado: therefore he defers the main execution of his Justice, till the end of the world, and then he will do right to every man: he will, (as *St. Paul* saith) render to every man according to his work, *Rom. 2. 6.* both according to the quality, & secundum quantitatem, according to the quality, and according to the quantity thereof.

First, He will judge us according to the quality of our works: he will render good for good, and evil for evil: not evil for good, nor good for evil: To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, he will give eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

wrath, tribulation and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Greek, Rom. 2. 7, 8, 9. The good Tree that bringeth forth good fruit, shall be cherished and preserved: The evil Tree that bringeth forth evil fruit, shall be cut down and burned.

O the vanity and folly of many worldlings, who go on in all sin and wickedness, and yet hope to have a reward in Heaven, as well as the best! but God is an upright Judge; as he will not requite good with evil, so he will not reward evil with good. *Do men gather Grapes of Thorns, or Figs of Thistles?* If a man sow Tares, can he expect a crop of Wheat? or if he sow Cockle, can he look for a harvest of Barley? *Be not deceived,* saith the Apostle, *God is not mocked, for whatsoever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting,* Gal. 6. 7, 8.

Secondly, He will judge us according to the quantity of our works; they that have most sins, shall be adjudged to most torments; they that have most good works, to most glory. The sentence is past already on the Whore of Babylon, *quantum in deliciis fuit*, for so much pleasure, give her so much pain: so much for so much; a most righteous Judge. The ignorant servant shall be adjudged to few stripes, the negligent servant to many stripes, Luk. 12. 47, 48. *Woe unto you Scribes and Pharisees, Hypocrites; for ye devour Widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation,* Mat. 23. 14. So that some shall have greater damnation than others.

See here the pitiful folly of some desperate wretches, who being given over to a reprobate sense, to commit all filthiness with greediness, and being reprov'd and admonish'd to run better courses, and shew'd the danger of their waies, how they will bring bitterness at last; solace themselves with this miserable comfort; oh we know the worst of it, we can be but damned! Alas, alas, they know not, consider not what it is to be damned; an horrid, hideous, unexpressible, irrecoverable mischief to be damned; and how there are degrees of damnation too: the more sins, the more stripes; and how that those who sin against light, knowledge and conscience, careless and wicked Christians, shall be thrust deeper into Hell, and scorched in hotter flames than Infidels and Pagans; for our Lord assures us in the Gospel, That it shall be easier for *Tyrus* and *Sidon*, than for *Bethsaida* and *Corazin*, at the day of doom: and that sinful *Sodom* shall speed better than proud *Capernaum* at the last day. Doubtless *Tyrus*, and *Sidon*, and *Sodom*, shall be damned, and have most dreadful punishments in Hell, in that lake which never shall be quenched, where the worm dieth not, and the fire never goeth out: But *Bethsaida*, *Corazin*,
C
Capernaum,

Capernaum, shall have more dreadful punishments, more fearful torments: why? because *Beithsaida*, *Corazin*, *Capernaum*, had means of salvation, heard Christ, and saw Christ; heard his Doctrine, and saw his miracles, and yet repented not, believed not; whereas *Tyrus*, *Sidon*, *Sodom*, had no such means; therefore their punishment shall be lighter, the others heavier.

He will also reward our good works, according to their quantity, so much for so much, though he will not reward us, to speak properly, *propter opera*, for our works, yet *secundum opera*, according to our works, as a Father saith; though not for the meer merit of them, yet according to the meer measure of them: our good works shall be the rule by which he will proportion out the heavenly reward: the more good works of grace we have, the more abundant will be our reward of glory. Every man shall receive his own reward, according to his own labour, 1 Cor. 3. 8. He that useth five Talents well, shall be Ruler over five Cities; he that useth ten Talents well, shall be Ruler over ten Cities, Luk. 19. 17. 19. They that be wise, shall shine as the brightness of the firmament; but they that turn many unto righteousness, shall shine as the stars for ever and ever, Dan. 12. 3. And as our Lord saith, *nunc fulgebunt Justi tanquam Sol*, Then shall the Just shine as the Sun in the Kingdom of their Father, Mat. 13. 43. In Heaven among the Saints, there shall be degrees of glory; as there is difference now among the Stars of Heaven in beauty: One star differeth from another star in glory, saith the Apostle: There is one glory of the Sun, another of the Moon, another of the Stars; so shall it be with the Saints in the Kingdom of Heaven; every Saint shall have glory enough, yet some more, some less, according to the proportion of their faith and good works. As all behold the Sun, yet not according to the same perfect brightness; but some more, some less, according to the diversity of their sight: so the Saints in Heaven shall all have the beatifical Vision of God, yet some in more perfect manner than other, according to the measure of their graces here: Or, as if a man cast divers Bottles into the Sea, of several capacities, some greater, some less; every one will be filled, yet the greatest will receive most: So, though all the Saints shall be filled with glory, and every one have as much as he can contain, yet those who do most abound in faith and good works, shall have most glory.

1. This may admonish us how careful we ought to be of our works; to be practical and working Christians, to add to our faith good works; as Saint Peter exhorteth Believers, 2 Pet. 1. 5. Giving all diligence, add to your faith vertue, &c. godliness, brotherly kindness, charity. Though we allow not the merit of works, yet we teach the necessity of good works, as consequences,

sequences, fruits, and evidences of true faith; and because the reward of glory shall be proportioned out according to our works; look what our works be, such shall be the verdict that shall pass upon us at the great day. Therefore, saith *James, cap. 2. Show me thy faith by thy works*: Thou sayest thou hast faith, and talkest much of it, but let it appear by the fruits, evidence a right faith by a righteous life. It is said *Luk. 7. 20.* That Christ saw their faith, and healed the man of the Palsen: he saw not only with the eye of his Divinity, but by their works, by the effects and fruits of it; he saw their faith: for they laid the sick man on a bed, brought him after Christ, and when they could not come near him for the multitude; they opened the roof, and let him down in his Couch before him: when Christ saw their faith, by these notable works, he healed the sick man. If thou wilt have Christ to heal thee, to save thee, thou must let him see thy faith by thy works. We read, *Gen. 27. 21. 22.* That old *Isaac* would not bless *Jacob* by his speech or voice only, but feels and handles him first; *Come near, I pray thee, that I may feel thee my Son, number thou be my very Son Esau or not*; and when he found they were *Esau's* hands, he blessed him. So Christ will not pronounce his blessing upon us by our voice or words only; *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* He will handle and feel us, and if he finde working hands, that we have been open-handed to his poor Saints, he will bless us, and give us the inheritance of his heavenly Kingdom. How should the remembrance of this stir us up to the practice of good deeds, to be alwaies abounding in the work of the Lord? for it is *κατὰ τὴν ἀρετὴν*, according to our practice that Christ will reward us at the last day. So it is in the Evangelist, *Mat. 16. 37.* The word is for the most part taken in a good sense, and noteth an asking after the precepts of good manners; as a learned Critick noteth, *Keck. in Eph. κατὰ τὴν ἀρετὴν*, according to our works: So it is in *Paul, Rom. 2. 6.* Therefore I will conclude with the same Apostle, *1 Tim. 6. 18. 19.* Do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, and that ye may lay hold on eternal life.

2. Let the consideration of this also, turn our worldly ambition into an holy ambition; our earthly covetousness, into heavenly covetousness: we do contend and cover, who shall be chief here on earth; who shall sit highest at our Feasts, and have the chief place in the Synagogue; who shall out-strip others in gay Apparel; and who shall have most wealth and riches, and who shall have the starest houses. Oh then let us be as covetous, contentious and ambitious for heavenly glory, who shall have the

highest seat, the chiefest place there, the fairest Mansion there: for there be many Mansions; *In my Fathers house are many Mansions*; there be upper rooms, and there be lower rooms; there be higher seats, and there be lower seats, there is greater glory, and there is lesser glory: Let us therefore strive, who shall be most zealous of Gods glory here, so shall we be sure to have the more glorious reward hereafter; For God is a most just Judge, he will give to every man his right, he will render to every man according to his works; *Shall not the Judge of all the earth do right?*

Let me crave your honourable patience to add a few words for application, and I have done: you have heard how we must all appear before this Almighty Judge, where wrong shall be righted, and right rewarded. Let this move us all in our several Callings and stations, to keep a good Conscience, and take heed to the thing that is right, which will bring peace at last; for if any man do wrong, he shall receive for the wrong he hath done, and there is no respect of persons with God.

In the first place, reverend and honourable Sages, ye who now sit on the Throne of Judgement to judge others: remember the day will quickly come, when ye must appear before a Judgement seat to be judged your selves: have that great Judge still before your eyes, his seat in your hearts, (as I doubt not but ye alwaies have) and let all your Actions be such, that ye may stand before him without fear, with joy and comfort at that day. Let not friends nor favour, passion nor affection cause you to decline to the right hand or to the left, remember the judgement is the Lords, in whose place ye sit; whose vice-gerents ye are on earth, let his example be the square of all your proceedings, your judgement like his, *secundum normam Justitie*, according to the rule of Justice, equity and right; your charge is great, being well discharged, your reward's the greater: As *St. Paul* said, the Elders that Rule well, so the Judges that judge well, are worthy of double honour, they deserve it in this world; they shall be sure to have it in the future world; this impartial Judge will do right, and recompence them according to their works.

In the next place, worshipful and worthy Commissioners, ye which now sit Assistants on the Bench, let your actions be such, that ye may also sit assistants with this Heavenly Judge at the last day, and be in the number of the Saints (which the Lord in mercy grant.) *St. Austin* said it to the charge of the old *Romans*, that they were more tender of their own honour, than of the honour of their Gods; if any one had wrong'd a Senator, but in a word, he was sure to smock for it; but they suffered their Poets to quip and whip their Gods, and never questioned them for it. I hope you are free from any such imputation; of being more forward in revenging your own wrongs, than Gods wrongs. Yet give me leave, humbly to put

a case to you: If Drunkards, Blasphemers, Swearers, Adult erers, Riorous, Debauched, Atheistical, prophane persons, who forget the God that made them, and deny the Lord that bought them, who kick at his Word and worship, who scorne at holiness, and scoffe away Religion, and jest away holy Scripture, or directly cry it down, daring to Blaspheme and say, It is the voice of man, and not of God, as in truth it is, 1 *Thef.* 2. 13. whose madness is manifest enough to all, and deserves a severe check. who swear away our mercies, and curse away our blessings, and drink away their healths, by drinking healths; and do what in them lies to damne their precious souls, having *God damne me*, more often than *Lord have mercy*, in their mouthes; who shew their sins like *Sodom*, and commit them with an Harlots face, without shame or blushing, by whom God is more dishonoured, than by any other; shall swarme in your several Divisions, perhaps in some of your Families, and yet be seldome or never questioned, censured, or punished, at least by some of you: Are ye not too slack in vindicating Gods honour? I appeal to your own hearts. Surely, a heavy clog will at last lye upon their Soules and Consciences, by whose connivence sin is nurtured and increased, when it is in their hand to restrain it. If ye will not do justice on them, the time is coming, when the great Lord-Chief-Justice of the world, will do justice both on you and them; on them for sinning, and on you for suffering them: For *Shall not the Judge of all the World do right?* A sad thing it is, (and sorry I am, I must speak this, to our shame) That a greater restraint should be put upon sin, and foul enormities, under the usurped powers, than under the true, just and lawful powers: *Will ye so requite the Lord, O foolish people, and unwise? Is not he thy Father, that hath bought or redeemed and established thee?* said *Moses* to *Israel*, *Deur.* 32. 6. And shall we thus requite the Lord for the signal mercies, the great things, the wonders he hath done for us in the blessed restauration of our King, our Religion, Laws and liberties? God forbid. For this the mouth of the Adversary is open against us; (though they see not their own sins of stubbornness, disobedience, murmuring, Schism, Heresie, as vile in Gods sight, though not so visble to the world.) Yea, I fear, the Lord hath a Controversie with our Land for this, for this his fierce anger is not turned away, but his hand is stretched out still, *For this gird thee with sackcloth, O England, weep and howl; and let thine eyes run down with tears, night and day, and let them not cease.* This is a lamentation, and shall be for a lamentation, till it be reformed.

But do ye desire to redress these abuses (as I hope you do?) then let me humbly commend to you, two or three directions. 1. Put in Execution the good laws more duely. 2. give good example your selves more sin-

sincerely. 3. Lessen the occasions thereof more effectually; by taking away clandestine, blinde, and superfluous Ale-houses, the Pest-houses of the Nation. Let them not be like the head of *Hydra*, when one is cut off, two to start up in the place thereof. I have read of a certain street in *Rome*, called *Vicus Sobrius*, the sober street; perhaps because there was never a tippling-house in it; which is hard to be said of any street in *England*; but surely both our Towns, Streets, and Villages, would be more sober, if the number of these needless houses were diminished. The King of *Meth*, sometime in *Ireland*, asked one how certain noisome birds, that came flying into his Realm, and bred there, might be destroyed; who answered, *nidos eorum ubique destruendos*; that the only way to rid them out of the Land, was to destroy and pull down their nests. Do you desire to lessen the number of those noisome birds, and unclean beasts, that defile our Land? your best way is to pull down the nests, where they are brooded, the dens, where they are harboured; blind and base Ale-houses, which are the nests and Nurseries of all vices: There quarrels are bred, murders occasioned, oaths coyned, robberies plotted, thieves harboured, whoredomes committed; and to conclude, they are the very dens and cages of all uncleannesses.

Let me add one word to *Gamaliel*, the learned of the Law, and all who relate to it; remember, the hour is coming, wherein they who plead for others, shall not plead for themselves; where unless they now work the Judge to be their friend, by keeping faith and a good conscience, they shall have none to plead for them. I say not to you, as our Saviour to those in his time, *Woe be to you Lawyers, I hope better things of you, and such as accompany salvation*. Only give me leave to make a supposition, if there bee any which blow up the coals of dissention among neighbours, to warm their own fingers at the fire; who tell their Client, his Cause is good, when in their conscience they know it to be stark naught; who say good is evil, and evil good; who put light for darkness, and darkness for light; sweet for bitter, and bitter for sweet; who make truth falsehood, and falsehood truth; whose tongues cannot move nimbly, and so by silence smother the poor man's right, because he hath but one Angel to move the waters; any *Ambidexters*, that can take fees on both sides; or for a larger fee, prove turn-coats, and go to the other side; *vae illis*, woe be to them! the time is at hand, when they will finde it no profit to gain a world, and lose a soul. There is one on high, that looks into their hearts, and sees their shuffling and juggling, their deceit and fraud, though never so secret from the world, and will discover all to their shame and confusion. I have heard of a certain kinde of writing, so cunningly framed

framed in Paper, without any appearance, that it cannot possibly be read unless one hold it against the fire; then the letters and characters appear plain to the sight. Imagine this Paper to be a mans heart, the letters written therein, his thoughts, intents and purposes; which perhaps none can now discover, for no man knoweth the things of a man, but the spirit of a man that is in him: yet when we come to the fire at dooms-day, all shall be laid open; when the heart and conscience shall be laid to the fire of the last Judgement, which shall try every mans works; the most reserved thoughts and aims thereof shall be made manifest; then God will bring to light the hidden things of darkness, and make manifest the counsels of the heart, 1 Cor. 4. 5. Yea, then he will judge the secrets of men by Jesus Christ, Rom. 2. 16. For there is nothing covered, that shall not be revealed, neither hid that shall not be known, Luk. 12. 2.

In the next place, Jury-men, stand forth and hear your charge; all good men and true, see ye be, look to your oaths, see you break them not; let not favour or affection, spleen or passion, draw you aside: perjury, a sin most dangerous, almost unpardonable, because the perjured person doth mortgage his soul to eternal damnation; desiring God so to help him, as he sweareth truly; so that if he fail in his oath, by not performing, if promissory; by not speaking the truth, and whole truth, if assertory, he desires no favour, no mercy at Gods hands; and then what a fearful case is he in? no favour he desires; and God will give him according to his desires, and to his deserts; let him be sure of it; for will not the Judge of all the earth do right?

Therefore in the last place, witnesses, and you that come to give evidence in any matter, be well advised, look before ye leap: if by a false oath, or false evidence, the innocent be oppressed, and Justice perverted, will not the Judge of all the world revenge it? yes surely, he is a just Judge against false witnesses, and false swearers; and threatens himself against false swearers, to be a swift witness, Mal. 3. 5. *Euseb. lib. 6. cap. 8. Eccles. hist.* relateth a memorable example in this kind, upon three shameless Varlets, who falsely accused *Narcissus*, Bishop of *Jerusalem*, of a heinous crime, confirming it with desperate imprecations? the first wished, if it were not true, that he might be burnt to ashes; the second, that he might dye of the Jaundies; the third, that he might lose both his eyes. Innocent *Narcissus*, not being able to resist them, fled and hid himself: but shortly after God gave them their right; the first, by the fall of one spark of fire in the night, had himself and all his family consumed to ashes: the second was surrounded and tormented in his whole body, with the disease he wished, and dyed miserably; the third seeing their ends, and fearing vengeance,

vengeance, confessed the mischief, and mourned and wept for it; till at length he lost both his eyes; or if ye should escape in this world, will not vengeance attend you in the other? if ye sin against knowledge and conscience, is it not a double sin? and will it not be repaid with a double torment? yes, be sure it will; for the Judge of all the earth will do right.

I will shut up all with the Epilogue of Solomon, to his Book called Ecclesiastes, the two last verses. Let us bear the conclusion of the whole matter; fear God, and keep his Commandments, for this is the whole duty of man; for God shall bring every work into Judgement, with every secret thing, whether it be good, or whether it be evil. // = X // = X // = X //

FINIS.

